Borneo OC1
Toradja OG11
Bali OF7
Gorontolo OG4
Makassar OG6

Br 765 776 775 782 Br 177 554

[176 cont.]

The whole festival ends in a meal, during which the elders present drink palm wine, so they believe, with the souls in the realm of the dead. Today, tiwah festivals are celebrated only for prominent people; they are very expensive. The souls of ordinary people continue to roam around the earth.

T 765 775

No less important, especially in former times, were the great festivals among the Toradja; at one time these lasted for seven days and cost the lives of a great number of buffaloes. The purpose of the festival is the accompaniment of the souls to the land of souls by the priestesses, who then relate their experiences during the journey in long litanies.

Bl [765]

The great cremation ceremonies, which are carried out with much pomp and pageantry on Bali, are probably the same in origin and significance [177] as the great festivals celebrated elsewhere, although the form of the ceremony has been strongly influenced by Hinduism.

I 775

The experiences of the soul on its journey are very much like those of someone who has to undertake a difficult expedition. Above all, entry into the land of souls is not made easy. The ideas concerning the obstacles the soul has to overcome, especially at the entrance, are closely connected with the mental make-up of the different peoples.

T 775 764 776 183

Among the Toradja a pig stands at the entrance and attempts to bite those who wish to enter. For this reason, a hard object is put in with the body of a child so that he can give it to the pig. While the animal is gnawing it, the soul of the child slips through. Sometimes it is the watchman of Hades, called Langkoda, who questions the souls. He does not admit unmarried persons and those who have never been unchaste or have never killed anyone.

G B 775 776

Among the Dajak it is Koekang, who is also against the chaste. Among the Minahasa, the watchman of heaven is Makawalang. He treats the souls of the rich with pork; he drives back the souls of the poor.

M 775 776

Among the Makassarese the souls are questioned as to how they have observed the obligations to Islam.

Buru OH8
MaKassar OG6
Toradja OG11

I
776 [188] [illustration appears here] [189] or bamboo. As has been
B said, the supreme god on Buru bears the name "lord, creator of
776 man." He sent down to earth his envoy, Nabiata, who came
773 down from the mountain Tomahoe and remained among the people for a while, giving them all kinds of instructions concerning divine worship.

M According to the Buginese, the first people came from the
776 union of a son of a god of the upperworld, Sangkoeroewira, and
773 the daughter of the god of the underworld, Goeroe ri Seleng. The two gods were brothers. They both decided to give up one of their children so that they could be joined in marriage and beget descendants who would venerate the gods. Sangkoeroewira sent his oldest son, Batara goeroe, down below after he had killed him and placed him in the stem of a bamboo with a clump of earth in his hand.

When the bamboo was halfway between the upper and lower worlds, it sprang open and Batara Goeroe came back to life in the form of a human being. He divided up the clump of earth and scattered the pieces to the four winds of heaven. Thus the earth arose and all that is on it.

Batara Goeroe lacked many things on earth and was very bored. His father sent him a house and all sorts of household goods in a thunderstorm. To relieve his boredom he sent him seven slaves.

When everything on earth was in readiness Goeroe ri Seleng remembered his promise, too. He sent his daughter, Njilitimo, to earth in a kind of litter, but she with her maidens, remained adrift at sea. She was found in this state by Batara Goeroe. He married her and the slaves married the maidens Njilitimo had brought with her, and thus the earth was populated.

T The Toradja of central Celebes have two supreme beings,
776 one in heaven and one on earth: Ilai (man) and Indara (maiden).
773 A better way of representing them would be "Father Sun" and "Mother Earth." Among the Toradja, the creation of man is thought of as a special event and is not identified with that of animals and plants. These gods form a human couple out of

[193 cont.]

I 776 772 [773] and earth, between the gods and man, was a very busy one. By means of high mountains, lianas, and rattan, man was able to reach the dwelling of the gods. Everything in heaven is beautiful and sparkling, but otherwise life there is like life on earth. It is noteworthy, however, that it is easy to deceive the gods. For example, one can make them believe that a pig or a buffalo is being given as an offering when in reality one is offering something paltry.

I 776 Apart from the demigods there are also mountain, sea, and tree gods or spirits. Mountain gods are chiefly volcano gods.

J G 776 [782] In Minahasa every volcano is inhabited by a god, to whom human sacrifices are made. This was also the case on Java, especially in connection with Brâmâ. The Brâmâ festivals are still celebrated every year, but without human sacrifices, of course. The disasters often caused by these volcanos led people to believe that the gods were the cause, and sacrifices were made to them in order to gain their favor.

J 776 782 Sacrifices are also made to the sea gods on most of the islands. Persons who look for edible bird nests on the southern coast of Java bring offerings to the sea godess Njai (or Ratoe) Lârâ Kidoel, a godess who is mentioned as early as the Javanese chronicles.

M 776 532 [831] [194] In southern Celebes a sea god is revered under the sign of a linga and a yoni (representations of human genitals). The name of this god is Karaeng Lowé, "Great Lord." This cult is perhaps of Hindu origin or of animistic origin influenced by Hinduism. The inhabitants expect everything from Karaeng Lowé, for he is almighty and able to give life and happiness and also to destroy them. There is no question of one god here, but each area has its Karaèng Lowé.

I 776 The Indonesians have many tree gods or spirits, although they are of even lower rank than the demigods mentioned above. If people hinder them or go through their territory, they do only evil. One can protect oneself against their evil by means of amulets, and if one is made sick by such a spirit, he can be

Makassar 066
Redjang-Lampong 0012
Batak 005

MK [186 cont.]
538 principally bânni = cracked rice, which sounds like mabanni =
[574] spend the night. The Buginese simply wanted to say "remain overnight." One can see that the play on words is farfetched.
MK The elong in the basa Bakkâ cannot be understood without ex-
[539] planation. Here is another example. "Do not try to satisfy your passion, because then you always would have only bale ta-kesâssi = fish without scales at home. This bale ta-kesâssi in the basa to-Bakkâ makes one think specifically of a fish awu-awu. This word also means "oh! alas!" The words "then you would only 'have scaleless fish at home'" are meant to express: [187] then you would have only 'oh,' 'alas,' that is, distress and misery, in your house. Before taking leave of the elong, we must mention a particular kind, the so-called elong osong, war songs.

B Besides these shorter poems with four verses, the literature
RL of the peoples named has longer poems. Among the Batak,
538 Lampong, and Redjang, these are romantic or historical poems, which, however, are still not very well known. We are better
MK informed about those of the Makassarese and Buginese, called,
538 respectively, tolo and sinrili, which can best be compared with the Malayan sjair. The parallelism mentioned above is very much in evidence in them. Among these poems there are often very beautiful ones, especially among the Makassarese, which excel in bold images and striking contrasts. As an example, one
MK should read the sinrili No. 53 of Dr. Matthes' Makassaarsche
[764 Chrestomatie, a funeral song by a wife for her husband.
114]

Some sinrili or tolo are heroic lays, of which a few deal with subjects from modern times. For instance, a Buginese epic deals with the Boni war. There are some older ones, however, such as La Galigo, which is written in old, obsolete Buginese
MK and understood by only a few. The content is of a mythological
[773 nature and deals with the adventures of Batara Goeroe (the
776] supreme deity) and his descendants on earth, among whom is La Galigo (1). As a poetical product La Galigo is of little value

1. Wilken, Animisme, Part 2, pp. 232-233.

J [550 cont.] wind blowing through them is supposed to be a tribute to the soul of the rice. Another example of the Javanese belief that the rice is animated is the custom in some areas of attributing to it a sexual urge which must be aroused to obtain a rich harvest. From this there arose the custom of having men and women walk naked around the fields during the night hours and make offerings to linga and yoni, that is, have sexual intercourse. A similar custom is found among the Christian Ambonese in connection with clove cultivation. If the condition of the plants indicates a poor crop, the man visits his garden at night, undresses, and, while standing near the trees, he makes the motions of coitus to try to make them bear abundant fruit. This custom, too, is only a survival of the old animism.

MK Before leaving this subject, we want to point out that the worship of Dewi Sri also exists among the Makassarese and Buginese. The latter call her Sangiyan Sarri (sarri = sri; sangijan, actually sangiyang = a kind of spirit, the same as sanghyang). Sangiyan sarri is the goddess of the rice and is often identified with it.

e. Spirits

MK J I It is self-evident that among such peoples as the Javanese, Buginese, and Makassarese, who are already more civilized, we find animism only in survivals. Among the pagan peoples, however, who are less civilized, it is much more in the foreground. We want to show this with a few examples.

[551] The Papuans ascribe a soul to all objects. For example, the soul of trees is the mist; that of boiling water is the steam. The same applies to the Batak. Among them everything, including human beings, has a soul, tondi. This is the case also among the Olo-Ngadju Dajak. They, however, have special names for the soul of living and inanimate objects. The souls of human beings and animals and of a few inanimate objects, such as rice, money, cloth, etc., are called hambaruan,

[635 cont.]

776 A consequence of the latter is that the belief in good and evil spirits is also found among the Buginese and Makassarese. They are referred to by a few general designations that were adopted in former times from the Hindu-Javanese. Generally speaking, the tutelary spirits are called rewata in Makassarese, dewata in Buginese, the Hindu-Javanese dewata, the Sanskrit devâta. Another category is called sangiyang, the well-known Hindu-Javanese sanghjang. Among them Sangiyang Sarri, the same as Dewi Sri, deserves special mention. She is the spirit of the rice and is identified with it.

At the head of the spirits stands Batara Goeroe = Siva, often simply called Batara, who, as the name indicates, is likewise of Hindu-Javanese origin.

754 Among the evil spirits--popokang among the Makassarese, pappo among the Buginese--a primary role is played by those whose heads wander around at night while the trunk remains in bed. Here they are always women. If there is a woman at court who is thought to be a popokang, she is immediately made a slave and sentenced to pound kemiri continuously as a means of preventing her from going out at night and doing harm. Besides these, there are the pontijana, the spirit of women who died
766 in childbirth. If a woman dies in childbirth, an egg is put un-
775 der each of her armpits, her hands are pressed tightly against
754 the body, and some needles are stuck inside her clothing.
845

We shall not discuss the other spirits, because they were already mentioned in the general sketch.

769 [636] The worship of the souls of the deceased deserves
775 special consideration since the sanctity of the crocodiles, which
825 is found in many places on southern Celebes, is connected with
782 it. It is believed that the souls reside in these animals after
824 death. In the eastern districts, in Boeloekoempa, eels are regarded in the same way. Like the crocodiles, at the sound of metal cymbals, they come on land and feast on the chicken-
782 drumsticks that are given to them, especially by women who
776 yearn for the joys of motherhood. The most peculiar worship on

[636 cont.]

782 southern Celebes, derived from the pre-Islamic period, is that of
776 Karaëng Lowe = Great Lord, which occurs primarily in the southern districts. Karaëng Lowe is usually worshiped there under the symbol of two stones that have the shape of male and female
778 genitals. In some localities, these symbols are stored in small
782 houses especially built for them, where the sacrificial rites are conducted by a priestess, pinate. Elsewhere they are found in caves or even in the open, so that everyone has free access to them. Besides those symbols, trees and huge stones are also regarded as residences of Karaëng Lowe. Also, in every house, generally in the loft, there is a small niche for offerings dedicated to Karaëng Lowe, in which, however, the symbols are lacking; at all the places dedicated to him vows and offerings consisting of young coconuts, betel, burning native candles, chickens, buffalo, gold, etc. are made to him, and in some areas a great annual three-day festival is celebrated in his honor. The greatest of these
796 celebrations takes place in Gantanrang Keke, a place located three hours away from Bantaeng. People stream there from all regions of southern Celebes and amuse themselves with cockfights, dice games, etc.

776 The worship of Karaëng Lowe is probably a survival from
778 the Hindu period; he is viewed as identical with Siva, who, as we have said, was worshiped as the god of fertility and procreative power under the symbols of the linga or of the linga and yoni, the male and female genitals in conjunction. The stones with which [637] Karaëng Lowe was worshiped have the same form and thus point to the Siva cult; in this case it was brought to southern Celebes by Hindu-Javanese. Now a few words about the other principal characteristics of the worship in connection with the general sketch.

791 1. Shamanism. We have already discussed the occurrence
756 of this on southern Celebes in detail. It is to be recalled that the shamans here are called bissu = the Sanskrit bhikshû = mendicant monk, but we want to add a few remarks.

The bissu actually belong to the Buginese regions. They

M 791 756 [637 cont.] are said to have originated from the Buginese state Loewoe.

The spirits under whose influence they are supposed to stand are more specifically Batara Goeroe and his spouse Wi M [776] Njilo Timo, the daughter of the god of the underworld, who rose from the sea, and their descendants. They are possessed by these spirits, and when they are possessed they often act as doctresses, sanro. Otherwise they perform their services especially during the festivities on such occasions as births, circumcisions, deaths, filing of teeth, marriages, etc. They then perform all kinds of religious ceremonies which consist of dances, singing, scattering toasted rice, etc. On such occasions, they drive off evil spirits by making noise and smoke with certain instruments. We should M [798] note, too, that the bissu, like the shamans in other parts of the archipelago, use a sacred language at their conjurations, one which greatly resembles Old Buginese.

M [782] 2. Offerings. The making of offerings, both small and large, and holding sacrificial festivities is done often.

3. Magic. Sorcery manifests itself here in the wearing M 777 of amulets and preventives, as well as in the use of magical 787 formulas and the belief in dreams and other omens. The way 788 in which ominous time periods are determined by means of kotika has already been mentioned.

M 784 4. Pemali. Among the Makassarese it is called kassipalli, among the Buginese pomali.

I 121 With this we close the discussion of the religions [638] as far as the original Polynesian and Hinduism are concerned. Islam remains to be mentioned, but we shall limit ourselves exclusively to an enumeration of the peoples who profess this religion.

h. Islam

I 774 771 We shall not discuss the history of the introduction of Islam in the archipelago, because this would take us too far afield (1). Similarly we shall not deal with the value of Islam

771 are 100 per cent Mohammedan, and though the Toradja here
178 were originally not Mohammedan, they become so very
182 rapidly. I am told that in the Mohammedan religion there is
no pressure on anyone to join up (which I know is wrong). As
for pagan elements, it is hard to explain, as the translation
or translator used the term "kafir" for pagan and this means
any non-Mohammedan. (Maybe there is no term for pagan in
the language?) Anyway, they finally saw what I meant. They
saw that the bissu concept is pagan, and admitted that the
• 776 Mohammedan authorities do not like it very much. As for
the spirits, the younger generation knows little about them
(maybe the ordinary kampong youth know more than those
that I have talked with). However the old Kepala kampong
knew plenty. He laughed and brightened as I read the names
of them. Thus he knew pemali, as did Andi. Both knew
saradasi, and also radja eroe. They knew dewata or rewata.
Also knew several others. The Kepala kampong knew paeppo,
but called them popo, as did the Makassarese. In all spirit
cases, he made the noise they make, usually a rather piping
or whistling noise. He knew parrakang and pontiana. Also
[861] tampakoro, but added that he had not seen them. In some of
these cases, Andi said that the spirits are boogey men used
now to scare the children, and it may be that a lot of the
"spirits" in ethnography are merely that. Thus a Tibetan
ethnographer in the United States might hear a lot about Santa
Claus, the boogey men, the sandman, and so forth, and go
back and write about the spirits of the Americans. The Kepala
838 kampong also knew the Asu panting. As for the bissu, which
793 is the name given them when they are state officials, I got
much here, and also later from the Sulewatang. The homo-
548 sexual ones are called wandu or tjalabai. They are all over,
535 it is said. As related, when they are in the service of an
[759] aradjang, of Bone or of a wanua or of a smaller unit, they
are called bissu. But ordinary ones do medical practice, and
also hire out as dancers, etc. They go all over, for example,
to Buton Island. Andi said he was ashamed of them. They
know no shame. But the Kepala kampong seemed to think all
this was only funny. He and Andi, laughing hard, imitated
them with their swishing, their swaying, coyness, coquetry,
etc. Andi said that they usually have plenty of money, and
that they are smart. I gathered that they got much as
ronggeng [dancing girl] and also (new information) that they
act as homosexual prostitutes. Andi said that many men go
for them and are willing to pay as much as a f.100 a night
for them. He said a man might get so infatuated that he
would sell his rice fields and everything to give to a loved
wandu. He personally was revolted by this idea. He also